THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (PSALM 37: 11).

No. 6, Vol. LXXVIII. Thursday, February 10, 1916. Price One Penny.

ORIGIN, NATURE, DESTINY OF MAN.

(*Continued from page 69*).

3. Pre-existence is taught in ancient and modern revelations.

All Christians admit that our Lord and Savior existed before He was born in the flesh. The Scripture proofs of that truth are decisive. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1). "What and if ye shall see the Son of Man ascend up where he was before" (John 6: 62). "For the Father himself loveth you, because ye have loved me, and believed that I came out from God" (John 16: 27). "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 5). Our Lord followed the Israelites during their journeys in the desert, "For they drank of that spiritual Rock that followed them: and that Rock was Christ" (I. Cor. 10: 4). "He was the first begotten" (Heb. 1: 6), and He is "Alpha and Omega, the beginning and the end" (Rev. 1: 8).

The Scriptures speak with equal clearness of the pre-existence of other children of the eternal Father. God asks Job, "Where wast thou when I laid the foundations of the earth? * * * Who laid the corner stone thereof; when the morning stars sang together?" (Job 38: 3-7). Here the foundations of the earth are said to have been laid with shouts of joy and songs of jubilation among the inhabitants of the celestial world, just as the foundations of the Temple in Jerusalem were laid with song and music, as we are informed by Ezra, "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together," etc. (Ezra 3: 10, 11; compare Zech. 4: 7).

This helps us to understand the passage in Job. When the earth took its place in the firmament, the stars hailed the new-comer with song, and the *sons of God* shouted for joy. Job was there, and so were other sons of God, though, in their present existence, they cannot "declare" how it was done. There was

> "Such music, as 'tis said,
> Before was never made,
> But when of old the sons of morning sung,
> While the Creator great
> His constellations set,
> And the well-balanced world on hinges hung;
> And cast the dark foundations deep,
> And bid the weltering waves their oozy channel keep."
> (*Hymn on the Nativity*).

And why did they shout for joy? Because they knew that the road to eternal exaltation was to be laid through mortality on the globe then about to be organized.

God declared that He knew the prophet Jeremiah "before I formed thee in the belly" (Jer. 1: 5). There could be no clearer statement of pre-existence. Nicodemus, in his interview with our Lord (John 3: 4), when the Master emphasized the necessity of being born again, asked, "How can a man be born when he is old? Can he enter the *second time* into his mother's womb, and be born?" According to his understanding, man, that is, the spirit of man, had *once* entered into the mother's womb, animating the embryo there developing: otherwise his question would have been meaningless. This shows that he understood the doctrine of pre-existence. Our Lord did not rebuke him for holding this view, though He explained that the second birth, of which He was speaking, was not a repetition of the process of the first birth.

The disciples of our Lord, on one occasion, asked Him concerning a certain blind man, "Master, who did sin, this man or his parents, that he was born blind?" (John 9: 2). It was a common belief at this time that a "good spirit" would come into "an undefiled body" (See the apocryphal book of *Wisdom* 9: 19, 20). Hence, the question was natural. Did he sin in the pre-natal state, or was his blindness due to some sin of the parents? The Master did not characterize this belief as wrong, but He said that, in this instance, the blindness was not due to any sin of his own, or to any sin of his parents, but it had come upon him for the glory of God. Our Lord leaves His disciples free to believe in the possibility of sinning in a pre-existent state, and this fact is strong proof for pre-existence.

In the Revelation (17: 8) we read that some of the inhabitants of the earth have their names written in the book of life "from the foundation of the world," and infer that others are not so registered. This registration certainly proves pre-existence.

In the Pearl of Great Price the doctrine of pre-existence is set forth in the following:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: These will I make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born" (Book of Abraham 3: 22, 23).

In the Book of Mormon we are taught that "the High Priesthood of the holy order of God" is from eternity to all eternity, being without beginning of days or end of years; and priests were ordained, called and prepared "from the foundation of the world," according to God's foreknowledge of their "exceeding faith and good works" (Alma 13: 1-9). This is in perfect agreement with the passage in Jeremiah, in which the Lord says He knew the prophet before he was born.

In the Doctrine and Covenants we are taught that, as our Lord was in the beginning with the Father, so were those who belong to His church. "Ye were also in the beginning with the Father" (Doc. and Cov. 93: 23). "Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be" (Doc. and Cov. 93: 29).

Such is the testimony of holy writ.

The Prophet Joseph says:

"The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal" (*History of Church*, Vol. III., p. 387).

Again:

"The spirits in the eternal world are like the spirits in this world. When those have come into this world and received tabernacles, then died, and again have risen and received glorified bodies, they will have an ascendancy over the spirits who have received no bodies, or kept not their first estate, like the devil" (*History of the Church*, Vol. V., p. 403).

President John Taylor, speaking of men as the offspring of God, says:

"Man was created in the image of God * * * and the very object of his being planted upon the earth was that he might multiply. Why? That the spirits which had existed with their heavenly Father might have tabernacles to inhabit and become mortal, and, through the possession of these tabernacles and the plan of salvation, that they might be raised to greater dignity, glory and exaltation than it would be possible to enjoy without these" (*Journal of Discourses*, Vol. 17, p. 370).

Orson Pratt says:

"We believe that we are the children of our parents in heaven. I do not mean our tabernacles, but our spirits. That being that dwells in my tabernacle, and those beings that dwell in yours; the beings who are intelligent and possess, in embryo, all the attributes of our Father in heaven.

He begat us before the foundations of this earth were laid, and before the morning stars sang together, or the sons of God shouted for joy when the corner stones of the earth were laid" (*Journal of Discourses*, Vol. 14, p. 240).

Orson Pratt also asks:

"If this spirit can exist separate and independent of the tabernacle, when the tabernacle dies, is it unreasonable to suppose that it could exist before the tabernacle was formed?" (*Journal of Discourses*, Vol. 15, p. 243).

Outside the domain of revelation, Plato maintained that the ideas in the divine mind are real entities, constituting the living realities of which material objects are but the shadows. To him the ideal world was anterior to the material, and on that supposition the spirit of man existed before the body.

Aristotle denied that the ideal world is anterior to the material, but he affirmed that matter is eternal and that all things consist of "matter and form"—the latter term meaning the same as the "ideas" of Plato; that which gives character, or individuality, to things.

Origen, the great Alexandrian church father, taught that the spirits of men had a separate, conscious, personal existence in a previous state, but he also conceived the unscriptural notion that they fell in that existence, and on that account were condemned to be born into this world in sin, and and to dwell in mortal tabernacles. The spirit, he held, has passed through innumerable forms of existence in the past, and will go through other forms in the future.

We have seen that revelation teaches us that God is the Father of our spirits, and that these were brought into existence before the foundations of the world were laid. The word of God does not offer any further amplification, or explanation, of the doctrine. It merely states it. We do not claim that what has been revealed removes all difficulties, or answers all questions that may arise concerning the origin of man, but we do claim that our only task is to ascertain what the Word of God teaches on this, as on any other, subject, and to abide by that Word, in the assurance that some day all difficulties will be removed and that we shall know as we are known.

III. The Union of the Spirit and the Body.

The Scriptures state, as we have seen, that God formed man of the dust of the earth, and breathed into him the breath of life, whereupon he became a living soul. Some have assumed from this, that man consists of three essential elements, body, soul, and spirit; but this is not scriptural. The Lord did not "breathe" a soul into the body, but a spirit; when this divine "breath" had entered the body, the processes of life were manifested; man be-

came a living soul. The union of body and spirit constitutes the soul (Doc. and Cov. 88: 15), and "the resurrection of the dead is the redemption of the soul" (16), for by the resurrection the spirit and the body are re-united.

We often speak of the "soul" and mean the spirit. The Scriptures sometimes conform to this usage. But it is better, for the sake of clearness, to retain the distinction here made. Man is a dual being, a spirit and a body, and they two united constitute the soul. "The dust returns to the earth as it was, and the spirit shall return unto God who gave it" (Eccles. 12: 7). Daniel says, "I Daniel was grieved in my spirit in the midst of my body" (Dan. 7: 15). These are the two constituents of man.

The union between the two is frequently represented as an indwelling; the spirit inhabits the body, as a man a house, or a tent. And this is true. The spirit occupies the body. It keeps it in repair. It causes the chest to heave for the admission of air to the lungs; it causes the heart to beat, and the blood to circulate to the utmost parts; it causes the digestive organs to perform their functions, in order that the house may not decay too rapidly, and collapse before the time for dissolution comes naturally.

But the body is more than a house for the spirit to dwell in. It is the observatory, through which it receives knowledge of the material world surrounding it; it is also the ship, or the car, in which it moves about from place to place; it is the tool by means of which it creates, or produces, the thousands of things needed or desired; the instrument by which it communicates with other spirits, by which it produces harmonies in song or music, and by which it approaches God in worship.

All this is evident. But the union between the two is much closer than any of the relations just enumerated. It is a *vital* union. When the spirit leaves the body, the latter ceases to live. Its vital functions are no longer performed. It begins to decay. Emotions of the mind affect the body, showing in the rush of blood to the cheeks, for instance, or in pallor, or in the increased rapidity of the beating of the heart. In the same way, what affects the body affects the spirit. A blow on the head renders a man unconscious, and pressure on certain parts of the brain may cause irrational actions. The close union between spirit and body is attested by such facts.

And this raises the question which has puzzled philosophers, How can mind act on matter, and how can matter act on mind? If the spirit is something essentially different from matter, something immaterial and intangible, how can the intangible come in contact with anything? How can that which is unseeable be seen, or the inaudible be heard? Leibnitz endeavored to answer these questions by saying that everything had been pre-arranged. God, he maintained, had foreordained that the mind should have the perception of a tree whenever a tree was presented to the eye, and

that the arm should move whenever the mind had a volition to move. There is, he held, no cause and effect in the object being in view and the mind perceiving it; only simultaneousness, as, let us say, when a moving picture and phonograph are operating together. The Prophet Joseph answered this question to the satisfaction of any philosophical enquirer, when he said:

"There is no such thing as immaterial matter. All spirit is matter, but is more fine and pure, and can only be discerned by purer eyes. We cannot see it, but when our bodies are purified, we shall see that it is all matter" (*History of the Church*, Vol. V., p. 393).

That is the solution of the puzzle. Spirit is matter; therefore, spirit and matter can act on each other, as our experience teaches us that they do.

The union between body and spirit is so vital that the body is rapidly disorganized when the spirit leaves it; yet the spirit continues to live. Some have denied this. They hold that when Old Testament writers say, "There is no remembrance in the grave," they mean that the spirit is absorbed into the divine essence, and that all personal identity, all remembrance, has ceased. This cannot be the correct understanding of such passages; for our Lord did not so understand them. He said that when God announces Himself to be the God of Abraham, Isaac, and Jacob, He declares that the Patriarchs are living, for He is not the God of the dead, but the living (Matt. 22: 32). To Martha (John 11: 25), He says: "He that believeth in me, though he were dead, yet shall he live."

The spirit is the offspring of God. He is the *Father* of our spirits (Heb. 12: 9; Job. 12: 10), as He is the *God* of the spirits of all flesh (Num. 16: 22; 27:16). It is enclosed in and vitally united with the mortal body, and the two constitute a living soul, analogous to the formation of water by a combination of oxygen and hydrogen. It has come to the earth in order to gain experience, knowledge, intelligence, and an exaltation which could be attained by no other means, and in no other way.

(TO BE CONTINUED.)

A YOUNG man in Massachusetts who was offered a package of infidel publications, replied: "If you have anything better than the Sermon on the Mount, the parables of the Prodigal Son and the Good Samaritan, or if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, please send it along." —*The Presbyterian Record.*

IN THE TRENCHES.

A CONTRIBUTOR to the Philadelphia *Sunday School Times*, tells a story from the trenches, which amply illustrates that an individual who is filled with a desire to do good can exert a benevolent influence under the most adverse and difficult circumstances. The hero of the story was little Harry Whitewood, and one of his comrades told it to a visitor at a hospital in London.

"Harry Whitewood, 'the little chap,' as the soldier affectionately called him, was only a private soldier, and not much more than a boy in years, but he left his impress upon every man in his company. The soldier told me with tender light in his eyes how the men would pass the word along, 'Ere comes little 'Arry.' Always with a cheery word for his mates, and if someone grumbled, a 'Never mind, mates, it won't so bad to-morrow,' and that in the face of intolerable conditions. He was never seen to be angry or known to speak an unkind word of any one, and if a profane word was uttered in his presence, his finger to his lips and a shake of the head were more of a rebuke than a spoken word would have been. Whenever his duties permitted he would hold a meeting in his dug-out, this slip of a youth. He would read a little Scripture, sing some hymns, then lead in a simple prayer for guidance and help.

"Far from scoffing, or persecuting the lad, the men all came to love him, and to be greatly influenced by him. He used to sing almost constantly in the trenches, and his favorite hymns were, 'Lead, kindly light,' and 'Abide with me.'

"One day the word was passed from man to man that he had been shot, and it proved true. A German bullet had found its way into his dug-out, killing him instantly. The soldier said, 'We just couldn't believe that it was true, but when we found that there was no mistake about it, to a man, we all broke down and cried. And,' he finished, 'we took him out after sundown, and buried him with our own hands.'"

IRVING BACHELLER was introduced one day by a mutual friend to a western mountaineer, says the *St. Paul Dispatch*. "Mr. Bacheller," exclaimed his friend to the mountaineer, "is an author of repute in the East." "Oh, yes," drawled the mountaineer, "I know of him. I was locked up in my cabin here by the snow two winters ago, and I only had two books to read the whole five months—your book, sir," he said, turning to Mr. Bacheller, "and the Bible, and I read them often." "Indeed," said the author, a smile of satisfaction wreathing his face. "Yes, sir," continued the old mountaineer, "and I never knew before how interesting the Bible was."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 10, 1916.

EDITORIAL.

EFFECTS OF THE WAR.

THERE is considerable speculation among the leaders in the world of religious thought concerning the effects of the war on the spiritual life of the people in the countries involved. The editor of *Christian Work*, Dr. Frederick Lynch, has collected letters and newspaper articles on that subject, and published a number of extracts of more than a passing interest.

Many of the quotations indicate that there is a widespread tendency to give up the teachings of the churches as impractical and useless. A young English clergyman is said to have left the Presbyterian faith on that ground. In a recent essay he uttered these thoughtful words:

"This world order, in which war is inherent, the church exists to transform. Consequently, when the church ranges itself in support of the method of war, it is not only proclaiming its own failure, but it is hauling down its own flag and hoisting instead the flag of the world. It is giving its case away and 'queering its own pitch.' Christian leaders who have given their blessing to this war will be hard put to it at the close of the war to meet the arguments of the militarists."

Dr. Lynch tells us that over four thousand young men and women in England, have withdrawn from the various churches on account of their attitude on the war question, and banded themselves together in a *Fellowship of Reconciliation*. The founder of this organization says:

"What we desire is that the church may take her rightful place when the war is over, and may at last proclaim a living message with prophetic power, a message which shall direct the minds of men to those great truths, in obedience to which the health of the nations is to be found. What they fear is, that she may lose her chance of proclaiming that message then, because now she has not spoken with the note of reality and conviction, and because she has not dared to face the full meaning of the problem involved in this war."

Such are the sentiments of many prominent men in England. They see clearly that the churches have utterly failed in bringing about that unity, that brotherly love, that fellowship, which our Lord said was the true characteristic of His followers, and they conclude that the churches are all wrong.

A similar wave of doubt rolls over the United States, though that country is not directly involved in the war. Dr. Eliot, former president of Harvard University, writes as follows:

"For nineteen hundred years the ethics of Jesus of Nazareth have been in the world, but have had no effect to prevent or even reduce the evils of war, the greatest of the evils which afflict mankind. The ethical doctrines of Christianity in regard to justice, humility and mercy have not found expression in the relations between Christian nations, whether in peace or at war, or indeed in the history of institutional Christianity itself. At this moment none of the Christian churches has had any influence to prevent the catastrophe which has overtaken Europe. They are all alike in this respect—Greek, Roman, Lutheran, and Anglican. Each national church supports the national government, and every ruler is as sure of his God's approval as ever Israel was of Jehovah's; and within each nation all the religions represented—Hebrew, Catholic, Protestant, and Mohammedan—unite in the support of the national government gone to war. So far as the advent of universal peace is concerned, one form of Christianity is as good as another; and all are helpless."

This expresses the view of many prominent Americans.

On the other hand, we are told that the war has brought about a remarkable religious revival. It is not surprising to hear this. The apologists for the so-called Christian churches are, of course, bound to present some kind of defense for the organizations that furnish them a "living." They can do no less. Consequently, they tell us that the "seriousness of life" has come over the men at the front, face to face with death, and that they are turning to God. One clergyman describes what he calls the "re-birth of Christian feeling" among the British soldiers, and another gives a similar view of the "feelings" of the German warriors.

From some pompous dissertations one would conclude that not only the men actually engaged in the work of slaughter, but all Europe, has suddenly been converted and regenerated. We are told that all over Germany they are holding war prayer-meetings, and the churches are filled to overflowing. Similar stories are told of France and Russia, where, it is to be presumed, the religious devotion follows different channels from those in which the Germans seek an outlet for their feelings.

And so the comforting conclusion is, that the effect of the war will be a great revival of religion. "Men will be driven back upon God as the only sure and unfailing refuge."

We have no doubt many young men who have been taken away from their homes and loved ones, and placed face to face with death in its most cruel form, are sincerely calling upon God for help to go through the ordeal. They see no other refuge. They have been put where they are by those who move men as so many pawns on a chessboard. It is natural to call upon the Lord in situations of extreme danger; when a ship is in peril, the passengers pray; even infidels have been seen to resort to prayer on

a storm-tossed vessel. But can that be called a revival? Is that a sign of repentance? God hears and answers the prayers of those who call upon Him earnestly; there is no doubt about that; but in many cases it is but too true that the revival under such circumstances is but a passing emotion, flimsy as a summer cloud.

Referring specially to the "war prayer-meetings," what do the people pray for? Do they pray that God will help them to kill and maim His children of some other nationality, and to murder women and children on land and sea, in hospitals and passenger ships? Do they pray for aid in burning houses and villages, and violating women? If so, there is no other name for such prayers than blasphemy.

Or, do they pray that the war may cease? God has given His children reason, and free agency. He has also condemned war by revealing the gospel of peace, and He expects that they will use their reason and free agency to make war between civilized nations impossible. If they will pray for wisdom to abolish war altogether, their prayer will be heard, provided they will work as well as pray, for that prayer is in accord with His own will.

The nations of the world need, first of all, to repent of their sins. They need to repent of their errors. They must adopt a new standard for international relations, even the standard of Jesus Christ. They must admit the kingdom of God in all the affairs of human life. Then the Lord will turn to them and establish His reign, which is peace and joy, because it is righteousness.

J. M. S.

RELEASED TO RETURN HOME.

Elder G. Merlin Southwick, of the Liverpool Office, having been honorably released, will leave for his home in Lehi, Utah, on the 11th of this month, on the s.s. *Missanabie*. He arrived in the British mission on the 30th of September, 1913, and has, consequently, been here a little over two years and four months. His first appointment was to labor at Burnley, in the Liverpool conference. He remained there until the 25th of November, 1914, when he was called to Blackburn to act as clerk of the Liverpool conference, which position he held until the 10th of June, 1914, on which date he was appointed to labor in the Liverpool office. On the release of Elder Arthur L. Beeley, the 4th of June, 1915, he succeeded him as secretary of the mission.

Elder Southwick has made many friends in the mission field, both in Liverpool and elsewhere, by his earnestness, sincerity, and sympathetic interest in the welfare of the saints, and the furtherance of the work of the Lord. He has performed every duty assigned to him conscientiously and with marked ability. He has proved a faithful and true friend, and pleasant associate. His departure will, therefore, be felt as a loss to the mission; but, at

the same time, his friends rejoice in the thought that he will soon be with his loved ones at home, with new fields of labor before him, and their best wishes for his future follow him across the mighty deep.

Elder John E. Cottam succeeds Elder Southwick as secretary of the mission, and we bespeak for him the support of the faith and prayers of the saints.

CHARACTER.

It has been said that character and reputation go hand in hand. Character is the foundation of self, and reputation is what we are supposed to be. We might compare character to a house. First a strong foundation is built. Upon this is erected a structure of strength, in every way beautiful to the human eye, large, spacious, clear and erect: carvings, doors and windows massive and grand. It has been built to stand the test of storms. When years have passed, we hear people say, "How well that structure looks; there stands a house of character."

When a young man is employed by a large concern, it depends wholly upon his character as to what his success will be. If he is moral, clean, honest and true, there will be facing him in large letters, "SUCCESS."

No man or woman has ever won high honors without a good character. One man lately lost his position because he gambled and drank; he was well liked and respected, until his bad habits had injured his mind; then he was discharged. There lay his character for the public to gaze upon.

Character is the main stock-in-trade; it makes friends and creates funds; also, it will bring the greatest happiness to humanity. Even the busy bees have character. Day after day their busy hum tells us they are working. When one becomes lazy, or dishonest, he receives the punishment of death. This shows they are strict in their business. They want bees of character. And the birds and the flowers can be considered; the birds swell the air with their sweet tones of gladness, thus cheering many a lonely heart; the flowers bring to the sick room their sweet perfume and the beauty that nature has bestowed upon them, thereby making the sick to rejoice. And truly the depth of the deepest problems has been sounded when we say that success of character is wrought by doing, and helping others. Thus we are made happy. But man, with a character of worth, performs a wonderful mechanism in perfecting the laws of character. He is looked up to, blessed, and magnified in the highest callings earth can give. But still, if we were to compare the great multitude of this earth, there would be few who would be seeking for pure, upright characters. Are we too selfish, too resentful? Are we not broad-

minded enough to use our reasoning powers to see into the things that make character? These are questions that can be answered by all.

Character stands upon the base of filling our lives with the little things that make us the partakers of the greatest thing in life, happiness. Daniel Webster, in his day, was noted for his wonderful intellect. On many occasions he would have the privilege of speaking to the people, but he was never known to give a talk and fail. He studied the subject well and made it his own. It is doing completely what we undertake to do that brings out the right kind of character.

There is too much immoral conduct in life. We are like a ship upon the seas; we drift and have not strength to endure the storms of life. We partake of the wrong habits, and they get control over us, until they become a part of us; then we are considered as only second class, or third class, and it puts us at a disadvantage in the race for honor, prosperity, and success. Few there are who know this. Men who stoop to injure their character through dissipation and amusements in houses of pleasure, grow weak in mind and body, and their influence becomes lessened, until they become as the leaves in a wind storm, a trembling piece of mortality.

Character is the foundation of humanity; it stretches out its arms to weave its delicate threads into an influence of sweet and comforting power that brings to all peace, happiness, and success.

Ogden, Utah, U.S.A. LOVINA BROWN.

HOW WE CAN KNOW THE TRUE CHURCH.

WHEN our Lord Jesus Christ was upon the earth, He laid down a plan for man to follow, in order that he might get back again into his heavenly Father's kingdom. He (Christ) practised what He preached, and by so doing proved that there was no other way to be saved. But, if we look around us in this day and age of the world, we find that the so-called Christian churches do not teach the gospel as taught by Christ and His apostles. Yet, they call themselves Christians, and claim to be the followers of Christ. We know this to be an impossibility, as God is not the author of confusion. He does not instruct some churches to teach a certain doctrine, and others to teach the contrary. If this were the case, we could not put confidence in Him. We could not look upon Him as our God. But we are told in the Scriptures that God is the same yesterday, to-day, and forever. Therefore, there can only be one true Church upon the earth, and that must be the Church founded by Christ. His Church has apostles, prophets, teachers, etc., and they have power to perform the duties devolving upon each of them, such as to preach the gospel, cast out evil spirits,

heal the sick, speak in tongues, and to interpret tongues, etc. These gifts and blessings were to remain in the Church until we all come to a unity of the faith. Seeing that these are lacking in the churches of to-day, there is ample proof that the great falling away, which was predicted, has taken place and cut off mankind from God. There has been darkness upon the earth for many centuries.

Some of the predictions referred to are these: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servants, so with the master; as with the servant, so with the mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenants. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left" (Isaiah 24: 1-6). "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jeremiah 2: 13). "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itchings ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II.Tim. 4: 3-4. See also Amos 8: 11-12; Rev. 13: 4-8).

This falling away having taken place, man has no authority to administer in the ordinances of the gospel. We are told in Heb. 5: 4, that no man taketh this honor unto himself, but he that is called of God, as was Aaron. See also John 15: 16; Mark 3: 14; also see Acts 19: 13 to 16, where certain men tried to cast out an evil spirit. Even the devil recognized that they must have authority, and we see they were severely punished for trying to do so.

The Latter-day Saints know that there has been a great falling away from the truth, but the Lord, through His goodness and mercy, has not allowed the world to remain in darkness, but has again revealed his gospel to man, with the same gifts and blessings. If man is willing to obey it, he will be saved from the great destructions which may yet come upon this earth.

Glasgow. WILLIAM A. LUCAS.

"EVEN when the gates of heaven are shut to prayer, they are open to tears."—*Talmud.*

WHAT IS UNCONSCIOUSNESS?

SOME people still believe that man is unconscious between death and the resurrection. The Scriptures do not favor that idea. Nor does reason. The following argument seems to be unanswerable. It is signed by Charles T. Quinn, and appeared originally, *mirabile dictu*, in a paper called the *Freethinker*:

"Consciousness, by the very nature of the case, knows nothing, and can know nothing, of unconsciousness. Death, according to Mr. Cohen, is the cessation of consciousness, or annihilation. If this be the case, we can never know it, and the attempt to realize what unconsciousness or annihilation truly means is utterly impossible. Consciousness cannot possibly imagine or conceive in the very faintest degree what unconsciousness can mean. In fact, unconsciousness in its would-be literal sense is absolutely meaningless; it is sheer gibberish. Unconciousness is not a real idea: it is a pseudo-idea. As death is equivalent to unconsciousness in Mr. Cohen's estimation, death is also unmeaning gibberish in this connection.

"Of course, unconsciousness has some meaning in ordinary parlance, or it would not be used. If a person be sound asleep, we say he is unconscious; meaning that we miss, in *our* experience of his present condition, those actions and sounds which we connect with *our* consciousness. In fact, the word unconscious relates to our state, and not to the mental state of the person asleep. It cannot possibly refer to the latter, because, as already stated, we have not, and cannot have, the slightest idea of what unconsciousness in itself can be. We can only be conscious of some difference in our own consciousness, and the word 'unconscious' can only refer to some such difference. When we vainly try to think of ourselves as asleep, or dead, we are involved in impossible contradictions. Take sleep first. In trying to fancy myself sound asleep, I am compelled to imagine myself myself awake, standing by my bedside looking at myself asleep in bed. However, I imagine the situation, I cannot escape imagining myself awake in order to fancy I see myself asleep, and naturally I cannot be both at the same time. Then take death. I try to believe myself dead. I may imagine myself looking at my own grave. I imagine a body there which I label myself, yet all the while I am compelled to imagine myself alive, as otherwise it would be impossible for me to imagine I was looking at my own supposed dead body. Here is a violent contradiction in thought. In order to fancy that there is no hereafter, I am compelled to imagine myself alive in the hereafter. In order to imagine myself dead, I am compelled to imagine myself still alive after my fancied death. In short, the attempt to imagine or conceive unconsciousness or annihilation in the faintest degree is an utter impossibility; it is perfectly non-understandable, and as it is certain we cannot believe what cannot

be understood in some degree, it is equally certain that we cannot believe in annihilation. But we cannot believe either in the cessation or continuity of consciousness, as it is a psychological impossibility to believe in its continuity. That is, the belief in a hereafter is a necessity, no matter how much in mere words one may deny it."

AN EFFECT OF WAR.

A TERRIBLE illustration of the influence of war upon the brute nature of man comes from the wilds of Central Africa. The story is told by Mr. Dan Crawford in *The Christian Work*:

"This war has stirred up a lot of bad blood here, and by bad blood I mean most meaningly the ordinary red stuff running in all our arteries. Not long ago a nightmare deed happened when I was coming north, which reveals all the depths and distances of national character. A nice Belgian and nicer German (justice demands the adjective in the comparative degree) were the actors in this dark drama of death. Bad news had reached the Belgian from home—mother killed, wife killed, child killed, yes, killed by the Germans in Europe. The pain and passion of the news hit the bereaved man hard, for he first lost heart, then he lost his head, and then finally the German lost his life. For, what do you think? Drawing a revolver, the Belgian gave him three Browning bullets in the body—three tragic bullets, each ringing out to the accompanying names of the far-off dead in Belgium, who were thus so damnably avenged. This was the kind of thing: 'Take that (bang) for No. 1, take that (bang) for No. 2, take that (bang) for No. 3.' But law can neither extenuate nor exaggerate, so the half mad, wholly sad Belgian must stand his trial."

DO SOMETHING.

GOD blesses the man who acts. God is Light, and Light is energy. God is Love, and Love is power. Thus vitality is the backbone of virtue, and no man can be good who is lazy. The great religious leaders have called themselves most blest of God, and they were all men of action—Luther, Calvin, Savonarola, Spurgeon, Moody, Mott. God even prospers "bad" men who use their brains and bodies to effect. Their sins are punished, but equally their talents are rewarded. Why are the churches losing ground, why are false sects springing up? Because the churches have as a rule wasted their finest energies and opportunities in talking. You can't build a kingdom by splitting hairs. If clergymen had waked up fifty years ago, as they are now doing in the glorious effort called the "Men and Religion Forward Movement,"

they would not now be apprehensive of Christian Science, New Thought, Mysticism, Socialism, or any other cult that really aims to supply what the church failed to consider. In theology, the doctrines are dying, because bereft of deeds. A zealous Buddhist is a better Christian than a luke-warm Baptist. And there comes a time, in the growth of every soul, when he regards weakness as more unpardonable than wickedness. For sin is generally blind, while indifference knows well its own guilt. Honest effort, just that and no more, builds our estate in heaven. So the ignorant, the poor, the afflicted, the oppressed, have a better chance to be exalted hereafter, because they are forced by hard necessity to exert themselves.—EDWARD EARLE PURINTON, in *The Independent*.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at the South Sea, Portsmouth, Hants (London conference), on January 28th, 1916, when one soul was added to the fold of Christ, Elder Harold A. Lambert officiating.

Died on the Battlefield.—Brother Charles A. Rollinson, of the Sheffield conference, was killed in action on November 18th, 1915. Deceased was born March 8th, 1890, and was baptized June 7th, 1898, by Elder George H. Budd.

DIED.

GAINES.—January 3rd, 1916, Leslie Gaines, the beloved son of Bert and Edith Anne Hope Gaines. Born at Wolverhampton, September 7th, 1913; blessed October 13th, 1913, by Elder E. C. Samuels.

CONTENTS:

Origin, Nature, Destiny of Man 81
In the Trenches 87
Editorial:
Effects of the War 88
Released to Return Home ... 90
Character 91
How We Can Know The True Church 92
What Is Unconsciousness? ... 94
An Effect of War 95
Do Something 95
From the Mission Field 96

EDITED, PRINTED, AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.